

## Avyakt BapDada 8th July 1973

Where are all of you sitting? Are all of you sitting in a fair (*mela*) ? This is a practical fair, whereas other fairs are memorials. Many fairs are celebrated, in many different places, with many different names, because of this fair of the sweet meeting. A special meeting takes place in a fair. To have a fair means to have a meeting.

Which fair or meeting is this? At this time, the main fair taking place is of souls meeting the Father - the Supreme Soul. That is, of souls meeting God; not just in one relationship, but in all relationships. To have a relationship with the Father in all relations means to have a fair where you have all attainments. By celebrating a meeting with the Father in all relationships in a second, you automatically receive all attainments; whereas in other fairs, you receive something by spending money. This fair is for having all attainments; whereas in other fairs, if you do have some attainment, then that is only after giving something.

However, what do you give here? You only give those things which you are not able to look after, do you not? Do you give anything good here? You only give to the Father the things that you are not able to look after. By doing this, what did you make the Father? You made him into the Server, did you not? You normally keep a servant to look after your own things. You only give the Father the things that you cannot control. Was there anything else that you gave the Father?

If you attain multi-millions after only giving rubbish, would you call that giving or receiving? That would be called receiving, would it not? All other fairs are for giving, and so, if you receive something after giving, then what is the big deal? However, this fair is for attaining all attainments. You can attain whatever you want, and as much as you want.

So, have you seen any such fair where you have all attainments? You have all come to such a fair now. And one thing in a fair is a meeting. And what is the other thing? In other fairs (*melas*) , you become dirty (*maila*) , whereas what do you become here? You become clean. You have become clean, have you not? Or, are you even now still becoming clean?

What happens after you become clean? You are decorated, and a tilak is applied. Now, are you applying the tilak of constant remembrance on yourselves and decorating yourselves with the ornaments of divine virtues? So, here, in this fair, you meet and you also celebrate.

Together with this, there are also fun and games in a fair. A fair(*mela*) and games (*khela*, *khel*) both take place together at the same time. If you constantly remember the two words “fair” (*mela*) and “games” (*khel*) , then what stage will you create?

If your stage ever fluctuates, the reason is that you keep your intellect aside from the fair - that is, from the meeting. That is, you move away from the fair (*mela*) , and do not consider it to be a game(*khel*) . So, constantly remember the two words: “fair” and “game”. Everything is included in a fair (*mela*) .

You were told previously the things that happen when a meeting takes place. When you remember the word “fair” (*mela*), it means harmony of sanskars, the meeting of the Father with the children, and having all attainments through having all relationships with the Father: all are included in this. The main thing is that this world is a *play*. However, the different tests and situations of Maya that come are also a *game* for you. If you consider it to be a *game*, then you will never be distressed by the game, but will be constantly laughing. Therefore, even the tests are a *game*.

Thirdly, when you consider it to be a *game* - a part - then it is the performance of the players, with their various sanskars, that you see; and that is fixed in this unlimited game. When you have this awareness, your stage will never fluctuate. You will constantly have a constant stage. When you have the awareness that this is a variety part in the variety drama - a play - then, since it is called the variety drama, is it possible that there will not be variety in the play?

In limited theatres, they have different plays with different names. For instance, if something is called “The play of unnecessary bloodshed without cause”, and you see any fearsome and painful scene, would you be disturbed by it? You would understand that the entire play is of unnecessary bloodshed. You would have this awareness before you see it. In the same way, when there are stories of fighting, battling, or anger, would you laugh or cry on seeing them? You would definitely laugh, would you not? That is because you know that that is a play.

In the same way, the name of this unlimited *play* is the *variety*drama or play. So, will you ever be disturbed on seeing the variety of sanskars, the variety of natures, and the variety of adverse situations? Or, will you be a detached observer, and observe it with a constant stage? So, if you consider and remember it to be a *variety play*, then whatever effort you consider to be difficult, will that not become easy?

When you forget these two words - “fair” (*mela*) and “game” (*khel*) - you cause distress to yourself, because you let go of that awareness - that is, the seat of a detached observer. What would be the state of someone who watches a play after having let go of his seat? So, having set yourself on the seat, and having the awareness of the variety drama, if you observe every part of every actor, you will always remain cheerful. You will say “Wah! wah!” through your lips, and say: “Wah! sweet drama!”. You will not say “What happened?”, or “Why did this happen?”, but you will instead say, “Wah! wah!”. That is, you will constantly dance in happiness. You will constantly experience yourself to be a master almighty authority. Do you experience yourself to be this in a practical way?

When you move away from the fair, you become distressed, and when you let go of the hand, then too you become distressed. In this way, you let go of the Father’s hand. Do you understand the meaning of “letting go of the Father’s hand”? The Father does not have physical hands. Shrimat is the hand, and the intellect’s yoga is the company. So, when you let go of the hand and the company in the fair - that is, when you move away from the Father - you get distressed. If you did not let go of the hand and the company, you would remain constantly happy.

Therefore, now constantly look at your own part, and the part of others, whilst considering this to be a *fair (mela)* and a *game (khel)*. This is an easy and common matter - that is, it is an old matter. Have you made the old things constant? Or do you sometimes forget this, and sometimes remember it at the time of need? You are told of this because, if you constantly remember the two words, you will remain constantly happy and constantly be an embodiment of power.

The time now is not for wasting over trivial matters or in the obstacles of ordinary thoughts. The time has now come for you to become master creators, and to give blessings to your future subjects and devotees, through the powers you have attained. Now is the time to give, not the time for the self to be taking. If, at the time of giving, you continue to take, then when will you give? In the Golden Age? Will there be a need for this there? So, now is the time to make your creation overflowing.

Now is not the time for wasting all the powers on the self, or for experimenting with them on the self, and thereby finishing them in this. That is, it is not the time to eat what you have earned. Earlier, that was the time to eat what you had earned. But what is the time now? It is now the time to give to all souls what you have accumulated. Otherwise, your subjects and devotees will be deprived of these attainment, and they will remain beggars.

So, as children of the Bestower and the Bestower of Blessings, will you yourselves not become bestowers and bestowers of blessings? When all souls come to you - in the form of beggars - to receive something, will the children of the Merciful Father not have mercy for all souls? Will you not feel mercy for them? Or will you be able to bear to see them distressed? In a mundane (*lokik*) way too, a limited creator cannot bear to see his limited creation unhappy or distressed.

So, now, you are also master creators - that is, is this the task of just the Father or is it also yours? All of you are also master creators, and so a master creator cannot bear to see the sorrow of separation, or the distress of his creation. At that time, you will have to give them something. If you do not accumulate a stock at the present time, but you continue to eat and finish what you have earned, then what will you give them?

You now have to look at your chart. According to the present time, what register does a master creator need to look at? The mistakes you have made is the register of childhood. However, what chart should a master creator check now? Whilst keeping every power in front of you, check your chart as to which power - out of all the powers - you accumulated that day, and to what percentage. Now, check your chart in the account of accumulation. You have to put a full stop to expenditure. Will you, even now, continue to spend on the self?

To give to others is not expenditure. This is like giving one and attaining one hundred thousand. That is not counted in the account of expenditure, but in the account of accumulation. When you use your powers for your own obstacles, then that is expenditure. When an obstacle arises, the expenditure of time spent in finishing that obstacle, and the wealth of knowledge used to finish it, have to be saved.

Just as that Government creates a savings scheme, so too, the Almighty Government is also now ordering all the children to create a savings scheme. Put a full stop to the expenditure. At present, continue to give. Is anything still remaining in terms of receiving? If it still remains, it proves that the Father has not given you your full inheritance. However, the Father has not kept anything with himself. He gives you your full inheritance in a second, so that nothing remains to be received.

So do you now know how to save? Or is it that you have developed the habit of spending? There are many who do not know how to accumulate. They are not able to accumulate, and in fact they develop the habit of spending more, and thereby incur debt. Here, too, when you spend all of your powers, you say that such-and-such a Didi or Dadi or BapDada should give you something. You take on credit. First of all, think whose children you are. You are the children of the Master of unlimited treasures. Do you have this intoxication? When you are the masters and so the children of unlimited treasures, and you then take the powers on credit from others, what would you be called? Very sensible? You do not become so over-clever, do you?

Do you know the methods for saving in the savings scheme? What is the easiest and the most elevated method for saving - through which you are able to save all powers? How would you create your budget? Only when you first make a budget will you then be able to check it. How can you make it so that you can automatically accumulate? To make a budget means to fix a programme for every moment for your intellect, for your words, and for your deeds.

When you make a budget, you arrange it so that you only spend a certain amount of it, and your expenditure is then created according to that. Only then is your task accomplished successfully according to the budget. So, to make a budget means to awaken at amrit vela, and to arrange a plan for your intellect, and for what you have to do through words, and for what you have to do through deeds. That is, you have to make a diary, for all three, for every day. After making a diary for every day, you then have to check as to whether you performed your tasks according to whatever you arranged for the intellect. Or, is it that the budget is one thing and the plan is something else?

So, the easy method to accumulate all your powers is to make a plan for your thoughts, words, and deeds, for every day. If, at amrit vela, you fix what the intellect has to remain busy in throughout the day, then all wastage will then be finished. If you finish the wastage, you then become someone powerful.

In order to finish the wasteful, make your intellect a planning intellect. Only by making your intellect a planning intellect will you be able to accumulate all your powers; for otherwise, all the powers you use will be spent wastefully. If the account of wastage is finished, you will automatically be able to save. In order to finish the wastage, write your daily diary.

Fix your time in this way, then, as to what special thoughts you are going to have in your intellect for the day, and what you will accomplish through your words for that day. By fixing this, your energy that is wasted by ordinary and wasteful words will be saved. Those who do not waste anything become the best. Those who waste anything can never become the best. Look at everything and increase your savings scheme. Only then will you be able to become master

creators. At present, you do not have the power to become a master creator and sustain your creation.

If you cannot become a master creator, then what will you become? If you do not know how to look after anyone, then you will have to be looked after, will you not? So, instead of being a master creator, you will become a creation. But you want to become a master creator, do you not? So, simply keep the two words you were told - "fair" and "game" - in your awareness at all times, and you will be able to make a savings scheme. Then, you will save the thoughts, time, and power that you use wastefully.

For this, simply keep your discipline firm. You think that you will do something, but you do not keep that discipline as a daily discipline. You follow it strictly for a month, and then Maya begins to come - that is, Maya begins her task of making you unconscious. So, what do you have to do for this? When you see that someone is not gaining consciousness, you give him injection after injection. Or, when an operation is being performed, an injection is given, so that the patient does not feel anything. When you feel that some force is going to make you unconscious - that is, when you feel the force of Maya beginning - then what injection will you give then? You pay attention, and have checking anyway, but - together with that - check the discipline of taking full power from the Power-house, at amrit vela, every day. This is the strongest injection of all.

If you make a connection with the Father at amrit vela, you will then be saved from being made unconscious by Maya for the whole day. This injection is missing. There should be a good connection. It should not be that you just wake up and sit there. Of course, you observe the discipline of waking up and sitting there, but is your connection good? That is, do you experience having all attainments? If you take an injection, but do not experience any power, then you should understand that the injection has not fully accomplished its task. In this way, the connection of amrit vela means to experience all powers and all attainments. This is the strongest injection of all.

To such souls, who stay with the Father, and those who celebrate a meeting through their every thought at every second.. to those who are not separated by even one thought for even a second.. to the players and the intense effort-makers, who constantly observe every scene, whilst set on their seat of remembrance as detached observers.. to those who become embodiments in a second with one thought - that is, the moment they have the thought, they become embodiments.. to such intense effort-making souls, who have received the blessing of being immortal: BapDada's love, remembrance, and namaste.